

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—Post Paid.

From the Christian Watchman.

DR. WOODS ON BAPTISM.

The strictures of "Senex" on this book, which we commence publishing this day, will be read with interest. This first No. which treats of the dangerous influence of surrendering the grand principle of the Reformation from popery, that the bible and the bible only, is the religion of Protestants, ought to be meditated upon with much solemnity. If a leader in a religious seminary of such distinction as that of Andover, may without remark instruct its theological students in this matter as the doctor has, how long may we suppose it will be, before the advocates of Popery, who are increasing in our States, will quote his authority for the serious introduction of their most dangerous superstitions?

AN ANSWER TO DR. WOODS' LECTURES ON INFANT BAPTISM.

LECTURE I.

The reputation, which Dr. Woods has acquired in the Christian community, gives his authority on theological subjects, an extensive and deserved influence. Though a certain degree of respect is due to human authority, yet it is carried to a much greater extent than it deserves. And this is to be expected; for it agrees better with the natural indolence of man, to admit an opinion than to examine it. But he who is desirous of ascertaining the truth, must disencumber himself of this, and every other prejudice.

Whoever reads the Lectures attentively must, I think, be struck with, at least, one of the difficulties, to which the defence of infant Baptism has subjected its author; for it lies, if I may so express myself, on the very surface of his performance. I allude to the necessity which it has imposed upon him, of abandoning the first and most essential principle of the Reformation, and which is openly avowed by him at page 17. I mean the sufficiency of Scripture as our only rule. "The Bible, I say," said the great Chillingworth, "the Bible only is the religion of Protestants." There is no sufficient certainty, but of scripture only, for any considerate man to build upon." Dr. Woods, however is of a different opinion, for he tells us at page 17, that if a command is not communicated in "Scripture, it may be afforded in some other way." The sufficiency of scripture is thus openly abandoned. This is, one would think, sufficiently alarming. But, it may be inquired, Why, then, does he defend Infant Baptism? He is a man of superior learning and abilities. He is eagle eyed in discovering the weak parts of an argument, and he is not only highly talented, but he is a candid and ingenious man. I cheerfully accede to these opinions; but let the enquirer advert to the power of prejudice. Let him consider that Dr. Woods, good and great as he is, is but a man. How many adhere at the present time, and how many have adhered in every period, since the Reformation, as good and great as he, to the superstitions and follies of the Romish Church? Let him carefully consider this, and he may then, perhaps, cease to wonder at any extravagance in opinion. But it is time to attend to the Lectures. The first is employed in the consideration of the kind and degree of evidence necessary in his inquiry—in cautions to his pupils—and in answering an objection. On looking over his "preparatory considerations," I cannot avoid an opinion, that he feels some undefined and obscure distrust of the sentiments he is about to advance. The Doctor tells his pupils, they may have mistaken apprehensions as to the kind and degree, of evidence necessary—that if they look for evidence of which the subject is not capable, their expectations may be greatly disappointed: and this idea, in many different forms, is anxiously presented again and again. They must, al-

so, be careful about the state of their minds; for the state of the mind, may be the only proof of a very important truth. A man may believe a particular truth, and yet find it difficult to exhibit definitely the reasons of his belief. The inability of a man to assign a reason, is no argument against the soundness of his faith, and although the evidence of a particular truth may be feeble or obscure, we must not conclude it is not perfect, in the view of those who possess a higher degree of knowledge. Now, whether such cautions as these could proceed from a man, who had much confidence in his opinions, I shall leave the reader to judge. "These remarks," we are informed, (page 17) will satisfy us as to the truth of the following position, viz. that the want of an express positive command of Scripture, that infants should be baptized, is not to be considered as a valid objection against Infant baptism." What bearing they have upon "this position," I confess myself unable to discern, unless it be, that feeble and obscure evidence may take the place of an express positive command of Scripture; and this appears from page 99, where we are told, "there was no occasion to enjoin it," (Infant Baptism. Why was there no occasion? Because "the Jews were always accustomed to have their children consecrated to God," and, "they had always been accustomed to see them treated as a holy seed." (99.) These reasons will be considered when we come to notice the subjects mentioned in them. But to return.

The want of an express positive command is not a valid objection against Infant Baptism. But Dr. Woods immediately subjoins—"We must admit, that all positive religious rites are originally founded on an express divine command," and at page 11, "there is no express precept respecting infant baptism in our sacred writings." Where then must we go for this original command? To "unwritten tradition," says the Doctor. The sufficiency of scripture to be our guide—the essential principle of the Reformation—is thus completely given up. But if we set unwritten traditions aside, the Doctor affirms "we set aside one of the methods which God has, in other cases, adopted in regard to the positive instructions of religion. For example," "the requiring the first day of the week to be observed as a Sabbath;" (18) and "Female Communion;" (19.) As the Christian Sabbath, and female communion, are frequently referred to in these Lectures, I shall defer making any observations on them, till I come to consider some illustrations of a similar kind, which like these, are often repeated. The next example, he says, (20) is "a monstrous subject," namely, "the authority of some of the sacred writings," "the Epistle to the Hebrews," for instance. "We receive this book as of Divine authority, because Ecclesiastical History teaches that it was received by the generality of the early Christians." But there is a wide difference between adopting an unwritten tradition, because the fathers adopted it, and receiving as of Divine authority the Epistle to the Hebrews, or any other book of the New Testament on the testimony of the same fathers; and for this plain reason, that the testimony in the two cases, is of a different nature, and, therefore, a different medium of proof. Unwritten tradition depends solely upon the faith of the fathers. The Epistles to the Hebrews and the other sacred writings does not depend upon their faith, but upon something more substantial. It depends upon the quotations and allusions to these books, which are found in their writings. "This medium of proof," says Mr. Paley, "is, of all others, the most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages. Bishop Burnet in the history of his own times, inserts various extracts from Lord Clarendon's history. One such insertion is a proof that Lord Clarendon's history was extant, at the time Bishop Burnet wrote." "This instance, however simple, may serve to point out the nature and value of the argument." The conclusion which Dr. Woods derives from the identity of the testimony of Ecclesiastical History for infant baptism, and for the authenticity of the Epistle to the Hebrews, and of the Apocalypse, is plainly fallacious. The media of proof are widely distinct, and we cannot reason from the one to the other.

As "all positive religious rites are originally founded on an express Divine command," (17) and "as there is no express precept respecting infant baptism in the New Testament," (11) and as "sufficient evidence of a Divine institution may be afforded by unwritten tradi-

tion," (17) we must, in default of evidence from the New Testament, respecting the original of the institution in question go to "unwritten tradition." But where shall we find this "unwritten tradition?" Dr. Woods directs us to Ecclesiastical History, and the witnesses he has summoned from this quarter, are Justin Martyr, Irenæus, Tertullian, Origen, Cyprian, Augustine and Pelagius. Let us then, examine these witnesses. They tell us that infant baptism was a tradition of the church, and upon this tradition it was practised in their time. Let us for the present, admit that all of them thus testified, and then enquire what other traditions and practices founded on them, were in vogue at the same period. The following were some of them. The use of sponsors—the consecration of baptismal water; exorcism; the sign of the cross; anointing the baptized person with oil; giving him a mixture of milk and honey; and wearing a white garment for some days after his baptism; (Middleton's Free Inquiry.) Must we admit all these practices as a Divine institution? They are all supported by the same testimony, which supports infant baptism. "But if not all, who can say exactly how many?"

I have dwelt the longer on this part of the Lectures, because I think that Dr. Woods has here given up Infant Baptism. He acknowledges, that if it is a religious rite, it must have been originally founded on a Divine command. He acknowledges there is no such command in the New Testament, and, therefore, he acknowledges that the original foundation of infant baptism is not scriptural, that is, it is not contained in the Bible. I believe few, at least of the Baptists, are willing to go further for a foundation than the Bible. The foundation which the Doctor lays, we have seen, is but a sandy one. It is the foundation of all the Roman Catholic superstitions. Give them but "unwritten tradition," and they have a rampart, which Protestants will vainly endeavour to break through. But the Doctor remarks, p. 38, "that we cannot certainly conclude that our Saviour did not give his Apostles specific instructions on this or any other subject, merely because such instructions are not preserved in the records of the New Testament. The Evangelists have given us no more than a summary account of what Christ taught during his public ministry. They could do nothing more than this, as John plainly suggests at the end of his Gospel; where he tells us that if all should be written, the world itself could not contain the books." But if the silence of Scripture, is a sufficient reason for rejecting the sign of the cross, exorcism, &c. it is a sufficient reason for rejecting Infant Baptism.

"The want of an express positive command of Scripture," "is considered as a valid objection against" every doctrine which wants it, by every Pædobaptist writer who opposes such a doctrine. To prove it, I could fill a volume with quotations. I will give only one, and that because it is a recent one. It may be found in the Spirit of the Pilgrims for September, 1828, in a notice of a sermon of the Rev. John Pierpont, at p. 497. "It would have been satisfactory, no doubt, to some of Mr. Pierpont's readers, if he had brought an example from the scriptures of praying for the dead; or any precept requiring such prayer; or any promise to encourage it." The words in italic are so marked by the reviewer.

Since writing the above, I have met with an authority still more recent. I take it from an extract of Judge Story's Centennial Address at Salem, before the Essex Hist. Society, September 18, 1828. "No. Let us cling with a holy zeal to the Bible, and the Bible only, as the religion of Protestants. Let us proclaim with Milton, that neither tradition, nor councils, nor canons of any visible church, much less edicts of any civil magistrate or civil session, but the Scriptures only, can be the final judge or rule in matters of religion." In short, this is the foundation of Protestantism, and whatever religious system rejects this foundation, and builds on any other, builds on a rotten foundation, is a false system and must soon crumble to ruin.

THOUGHTS ON CHRISTIAN HOLINESS.

(From the Imperial Magazine.)

Mr. Editor—Should any of the readers of your Magazine be persons who prefer newspaper literature to divinity, and the gratifications of sense to the pleasures of holiness, I cannot presume that to them the following discussion will be very interesting.—Glancing at the title, they will, it is probable, hastily pass on in search of something more congenial with their views, being convinced that under such an ap-

pellation nothing will be found worthy of their perusal. But if such a reader will stay to hear me, I must tell him, that he betrays a monstrous perversion of taste and feeling. The feeling that loathes the subject of holiness is a symptom of depravity the most glaring and deplorable that can be discovered in man. If man is to be ashamed of holiness, then may angels be ashamed of their beauty, and devils proud of their degradation; nay, God himself may be disgusted with his own perfections, and instead of enacting laws for the suppression of vice, he may lay virtue and goodness under his sovereign interdict. In a word, they who despise holiness ought, if they would be consistent, to maintain that wrong is preferable to right, madness to sobriety, and falsehood to truth.

If any subject be important, or deserve the supreme regard of man, it is holiness; because without it there is no foundation in the soul for any substantial excellency or lasting happiness. Holiness is the food, the riches, the strength, the beauty, and the life of the soul. Holiness is the most venerable and distinguishing perfection of Jehovah; it is that which encircles him with such adorable excellence and ineffable grandeur. If angels are amiable and illustrious beings, it is because they are holy; if devils are odious, accursed, and miserable, it is because they are totally devoid of holiness. Holiness is to the soul what health is to the body. Now a healthy state of the body, implies the regular, unobstructed, and harmonious operation of the various functions of the animal system; in like manner, holiness, which is the health of the soul, implies the harmonious and regular operation of the various powers of the mind—the due subordination of the inferior to the superior—the complete subjection of the appetites and passions to the understanding and the will, and the unreserved subjection of these to the will of God. To be holy, is to surrender to God, as our chief good, our supreme affections; to love every thing in God, and God in every thing; to embrace his will as the highest felicity of our souls, being deeply persuaded, that conformity to it is the only real happiness of intelligent beings.

Holiness is right conduct, arising from a correct state of mind; every deviation from it is, therefore, a deviation from universal order, a blot in the beauty, and a discord in the harmony, of the moral universe. But the power to distinguish with perfect accuracy between moral good and evil, can only exist originally in the Divine mind; and can only be made to exist in ours by the aid of a revelation from God. Hence, holiness may be termed a conformity of heart and life to that perfect scheme of virtue, or right conduct which is revealed and taught in the sacred scripture.

Of the inability of man, without supernatural assistance, to furnish himself with a correct scheme of morals, the proof is complete in the actual condition of heathen nations; that condition we know is one of the greatest ignorance and degradation. One single fact in their moral history need only be referred to: that is, the grovelling and preposterous notions which they entertain of their deities; but a mistake here will originate mistakes all over. Where there is ignorance of the Divine character, there must be ignorance of the relations which subsist between God and man, and of the duties which arise out of those relations; and when this is the case, morality has no proper foundation, or, in other words, its waters are poisoned in their sources.

I think it perfectly needless to spend so much time as some writers have done, in deciding the question, whether the will of God, or something else, be the foundation of virtue? because a higher standard than the will of God we need not labour to find, being assured, that whatever he wills of duty, must be perfectly right.

Now every act of sin, or moral evil, is a violation of our allegiance to God, and when the authority of God is trifled with or disowned, the door is thrown open for the admission of every evil into the soul. When we cease to feel our obligation to the Almighty, and withhold that natural homage which every creature indubitably owes to his Creator; when the will of God is no longer proposed as the rule of our conduct, we are then in a condition not much unlike that of an ignorant and discontented nation, who have deposed their lawful sovereign, in the room of which a multitude of petty tyrants have arisen, each struggling for universal dominion, and carrying on against each other a most destructive warfare, to the sore annoyance of the miserable people, who, charmed with the bewitching sound of liberty, now find, to their terrible cost,

that they have madly sacrificed true liberty for the most galling bondage. So when the sinner refuses to regulate his conduct according to the dictates of his judgment, enlightened by the word of God, he abandons his only sure guide, and leaves himself on the dangerous ocean of life, without pilot, compass, or helm; he now resigns himself to the blind and tumultuous guidance of his perverse and earthly inclinations, and is like a ship that is placed in the midst of the ocean, without any human hand to steer it, and which, therefore, aims at no one specific point, but is driven about with every changing wind, just as it happens to blow, and is in continual danger of being wrecked.

It is true, a variety of circumstantial considerations intercept and restrain the dominion of the passions, even in the worst of men, such as a regard for friends, for reputation, health, property, and a hundred other earthly considerations, which, though comparatively feeble and worthless, as incentives to virtue, yet are often very beneficial in their influence in regulating the conduct of those who are strangers to higher motives. Besides, the passions check and interrupt one another; they have conflicting claims; and having no common interest or head, they are perpetually clashing with and corroding each other, to the infinite distress of the miserable subject of these depraved propensities. It sometimes happens, however, that the passion for one object, or class of objects, prevails over the rest, and then it is curious to observe how the petty tyrant weakens and reduces others that are opposed to it. Thus we shall see a covetous man admirably temperate and industrious, and a proud man scorning low vices, merely through fear of being despised by his fellow creatures.

From what has been said, it appears evident, that the grand point of distinction between a holy and an unholy character, is, that the former subjects his own will and desires entirely to the will of God, and regulates his conduct according to the directions of revelation; while the latter resigns himself up entirely to his own will, spurning all other interference, except so far as he is allured or restrained by the hopes of worldly advantage, or the dread of human laws, and other inconveniences which vicious conduct may draw upon him. Now it is obvious that principles so diametrically opposite, must lead to an equal contrast in practice. The conduct of the man who is governed by reason and piety, will resemble the noble, uniform, and beneficial influence of the sun; while that of a wicked man will be like the irregular, appalling, and destructive course of some sphere, that, having diverged from its orbit, traverses the heavens without order or utility.

The reader will doubtless have seen these sentiments verified in multitudes of living examples. But suppose we, for the sake of farther illustration, contrast for a moment the conduct of Saul of Tarsus with that of Paul the apostle. Under the government of the old man, Saul breathes out slaughter and cruelty—consigns men and women to prison—and carries terror and destruction wherever he goes; but the moment he becomes a Christian, the lion is transformed to a lamb; meekness and love predominate in the place of fierceness and malice. He is not content with merely doing no harm; he strives to do all the good he possibly can; he burns with desire to benefit his fellow-creatures; and to accomplish this, he cheerfully sacrifices his own personal comfort, safety, and emolument. Hear him describe his principles by which he was actuated. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." How lovely must be the character in which this divine charity is the prevailing principle!

(To be concluded.)

BAPTISTS IN KENTUCKY.

Extract of a letter to the Editor of the Kentucky Baptist Recorder, dated Russellville, Oct. 8th, 1828.

Dear Brother.—I have just returned from the Bethel Association, which held its annual sessions at Little West Fork Meeting House, Montgomery co. Ten. It was the most interesting season I ever witnessed. Our meeting commenced on Saturday, and ended on Tuesday evening following. It was attended by an immense concourse of attentive hearers. Near the close of each day's service, an invitation was given to weeping penitents to come forward near the stand, that the

brethren might unite with them in prayer at the throne of grace, in behalf of their perishing souls; great numbers always pressed forward, seeming by their tears and cries to inquire the way to Zion, with their faces thitherward. O! it was affecting to behold the youth of 12 years, up to the man whose locks are bleached white, having withstood the frost of sixty winters, all bowing prostrate on the earth, while the cry was heard, Lord, save, or we perish.

This blessed work of the Lord commenced under the labours of our well beloved brother Ross, who has been labouring faithfully in that section of the country for more than twenty years. O what a change presents itself to his view. Once he proclaimed there the glad tidings of salvation to a people, who appeared to care for none of these things; but now what does he behold! many, very many, pressing to the place appointed for the worship of God, not merely through vain and idle curiosity, or for the purpose of getting rid of a few dull hours of time; but for the purpose of hearing that sweet sound of that gospel they once rejected. How must it rejoice his heart to see many, whose feet once he beheld with pain, walking in the paths of vice and folly, whom now he is delighted with seeing treading the paths that lead to the sanctuary of Jehovah. Those tongues also, he once heard singing vain and idle songs, now hears hailing forth the praises of their Redeemer.

Since the commencement of this work, fifty seven persons have been baptized at Little West Fork, under the care of Br. Ross, and perhaps there are half that number who are the fruits of the same revival, that have joined other churches, being more convenient to them. The work appears to spread.

We also have a refreshing season in this county, for which we feel thankful; perhaps twenty or thirty have found Christ precious to their souls, and have joined the church.

M. WARDER.

The object of disinterested Christian kindness contemplated in the notice below, is one of great excellence. Its value is not to be estimated by a comparison with any merely temporal good. It has a most benevolent aspect to an eternity, to which all our race are tending. It has reference also to the state of moral degradation, in which a whole nation, more populous than the United States is sunk, for the want of that very blessing, which it is now intended to send them, with earnest supplications that it may not be sent in vain. It is, to give the New Testament to the Burmans, in their own language!

When we consider, that there is the best reason to believe that "the Burmans are a lively, industrious, and energetic race of people, and farther advanced in civilization than most of the eastern nations; that they are frank and candid; and that some of their men are powerful logicians, delighting in the investigation of new subjects,"—we see at once the great encouragement which these facts give to extend to them that word of God, which, by his blessing, will make them wise unto salvation. In addition to all these high considerations, we add one more. The accomplishment of this object will give, as it were, a new life to our Missionary brethren in that empire. Separated from us by many thousands of miles, and seeing every where a darkness worse than that which spread over Egypt, we may almost suppose that occasionally their hearts sink within them. But when they shall hear of this project of benevolence, and finally learn its successful issue,—they will see the beamings of a sun upon Burmah, the word of the living God, which can scatter all this darkness, and give all their fears and forebodings to the wind: for "the entrance of his word giveth light;" and, "to the simple, it giveth understanding."

NEW YEAR'S GIFT TO THE HEATHEN.

Appreciating in some small degree the value of that word of eternal Truth, which we humbly hope has by the power of God, imparted a spiritual life to our own souls—affected in some imperfect manner by the condition of millions of our fellow men who are perishing in moral darkness; and feebly conscious of the high claim of the God of our salvation to all we possess, two persons engage to unite with eighteen others who may wish to participate in the pleasure of making up the sum of One Thousand Dollars, for publishing the New Testament, of our Lord Jesus Christ in the Burman language.

Those whomay be disposed to give the sum of fifty dollars, payable within ninety days from the first of January next for the above purpose, as a small token of love to perishing sinners, and of gratitude to HIM who crowneth the year with his goodness are respectfully requested to give information of the same to Dea. Herman Lincoln, of Boston, Treasurer of The General Convention of the Baptist Denomination in the United States for Foreign Missions, &c.

Editors of religious newspapers are requested to insert this Notice.

—Christ. Watchman.

Extract of a letter from Eli Ball, to a Christian Brother in this city, dated Hanover, Va. Oct. 13, 1828.

Dear Brother,—A glorious revival of religion commenced with my dear people about 2 years ago, which is not yet over. Between 150 and 200, mostly white, have been received. All my time is employed. I attend from five to eight meetings a week, when I am at home. I have travelled about 5000 miles within a year past.

The cause of Christ is advancing in this region. About 2000 were added to the Dover Association last year. I have just returned from our fall session. The meeting has been agreeable, although not marked with any particular circumstances.—Ch. Watchman.

The Mass. Baptist Convention, at their late meeting in Worcester, passed this resolution;—"That the time has arrived when it has become the duty of this Convention to take measures to supply all the destitute Baptist Churches, and afford necessary assistance to all such as are feeble, throughout the Commonwealth."

Boston Baptist Evangelical Society.—This is the name of a Society, which has existed 7 years under a different title, and which met Oct 30. It has regularly supported the preaching of the gospel in some part of the city. During the past year, it has aided in supplying preaching at South Boston, where a branch of Federal street church has been formed, now consisting of 23 members. The Society has charge of a Sabbath School at S. Boston, which is very flourishing and has 65 scholars. Within the year it has established S. Schools in Gravel street and Mechanic Place.—The former has an average number of 35 scholars attending, the latter 26. At the former, one teacher has become a hopeful convert, one scholar has died in peace, and another has become a teacher.

A Letter published in the New York Baptist Register says, in Worcester, N. Y. there has been twenty seven baptized, making in all thirty-one—a number have united with the Methodist Society, and the good work is still progressing.

As all the Associations for the present year have now been held, we hope the respective "Corresponding Secretaries" will in no instance fail to send by mail a copy of their minutes to Rev. Noah Davis, General Agent of the Baptist Tract Society, in Philadelphia, as he has so frequently requested. If this be done soon, the table for the January number of the Tract Magazine may be complete, and the whole expense of postage be less than four dollars.—C. Watchman.

For the Christian Secretary.

A POOR MAN'S OFFER.

MR. EDITOR.

Several excellent disciples of Jesus, have recently manifested their attachment to his cause by liberal donations which they have made, under circumstances well calculated to stimulate others who possess the ability, to similar liberality.

I rejoice that the day has arrived, when men begin to feel that what they possess is not their own; that it is the Lord's; and that they are under obligations to appropriate a portion of their possession to his service.

I am a poor man, and depend upon my earnings from day to day for the maintenance of my family; but our habits are frugal, and we have thus far through the blessing of the Lord, enjoyed a comfortable support. I am, therefore, desirous of imitating, according to my ability, the good examples of richer brethren. I have for some time, been thinking what object would be a good one to bestow my feeble efforts upon, and have at last, fixed upon the Christian Secretary.

A gentleman informed me a few days since, of a remarkable instance of conversion of a young lady, whose serious impressions were occasioned, by reading a communication in that paper. I have reason to believe, that several other instances have occurred, through the same means.

I perceive that the profits of the paper, are to be appropriated to the cause of missions.

I learn, frequently, by the paper, that many of the missionaries, for whose support the profits are intended, have been instrumental in the conversion of many souls, and are otherwise very useful.

I am informed that there are several poor churches, now wishing to obtain missionaries to labour with them, but are obliged to remain destitute, through want of funds in the treasury of the Convention.

Now Sir, in order to circulate the paper more extensively, and thus give it more opportunity to do good, and at the same time, enable the Convention to employ more missionaries, and help those poor churches. I do hereby engage to procure one subscriber for that paper, to commence with the next volume, or pay the subscription price, in addition to my own, together with postage on letters, informing of the same, provided one hundred individuals will agree to do the same before the publication of the first number of the next volume.

JUDAS not ISCAIOT.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, Dec. 13, 1828.

FULLER ON COMMUNION.

Whatever may be the views of our readers on the subject of "Church communion," we hope they will read with care and candour, the article on this subject from the London Baptist Magazine for October, which was begun in our last, and finished in the present number of this paper. For ourselves, we consider it a circumstance calling for great thankfulness, that the Lord has raised up a son of our late very worthy and useful brother, Andrew Fuller, who possesses a mind so discriminating, and a soul so subjected to the cross of Christ. We trust the entire work, the review of which is now referred to, will shortly find its way to this country, and prove useful to the Church of God. We have reason to bless the Lord, that the Baptist Churches in this country are at present so free from this schism, which Mr. Fuller so ably opposes. But the best time to furnish the antidote to evils of this kind, is before they have commenced their ravages.

It will be seen that we have this week commenced the publication from the "Christian Watchman," of the numbers of "Senex," in reply to Dr. Woods' book on Baptism. We are gratified at the evidence which this number presents, of an excellent spirit in the writer; and we think he has discovered much wisdom in placing his lever. We shall pursue the publication of the numbers from the Watchman, probably, to the close. "Truth is great and will prevail." There are other articles, both long and short in this paper, which deserve special attention. Particularly the notice respecting the lost Ten Tribes of Israel—Essay on Holiness—and The failure of an Attempt to establish Reformation Societies in England. In this age of increasing light and knowledge, when truth is examined in all its various aspects and bearings, it will be difficult for any professedly protestant Church to succeed in maintaining Popish errors within their communion, or long to shrink from public investigation. The friends of the Bible will continue to urge its claims, and its decisions, until they are regarded. And they will aid each other in this work.—While one views one part of divine truth clearly, and strenuously advocates that which he has seen, and handled of the word of life; another has a clear perception of another part, and as clearly exhibits, and as strenuously advocates it; and thus light and truth prevail over superstition, ignorance, and error. We are very far from considering every innovation of ancient views of faith and duty, an improvement; but we should be equally far from closing our eyes to any improvement which may be suggested. We are commanded to "Prove all things, and hold fast that which is good." To bring every article of our faith, and service, and all our practice to the test of Scripture, is the dictate of heavenly wisdom. It would indeed be preposterous to suppose, that a church just emerging from the pollutions of Popery, should at once attain to all that perfection in faith and duty, which characterized the primitive disciples.

It is true, God has graciously raised up some men in every successive generation, who have gone before their age, in moral and intellectual improvement; and to them the Church has been greatly indebted, for the light which they have shed around them while labouring in the cause of truth and righteousness. Nevertheless, even now, it is believed to be very unsafe, and very far from the truth, to conclude that the Church, in any of her branches, has attained to the whole mind and spirit of Christ. And it still remains the privilege of the Christian, in humble reliance on the direction of the Holy Spirit, to search the word of God for truth, and to dig for it, as for hid treasure. The absurdity of concluding a thing is right, because our fathers believed and practised thus, without investigating the matter for ourselves, is becoming every day more apparent. The Christian, however, should always remember his liability to err, and with an inspired apostle, consider himself "as being not without law to God, but under the law to Christ." The right and privilege of thinking, and acting for ourselves, involves a weighty individual responsibility. This should ever be kept in mind, lest we pervert our liberty for an occasion to the flesh to fulfil its lusts.

MR. WILBUR'S ASTRONOMICAL LECTURES.

We understand that the second Lecture of the course, is to be repeated on Monday evening next, at 6 o'clock; and that the Tuesday evening Lecture, at 6 o'clock, will embrace the sublime themes of the Comets, and the fixed stars.

It has afforded us pleasure to learn, that Mr. Wilbur has given such universal satisfaction to those who have attended on his Lectures; and that he has met with so large a share of public patronage.—Those who desire to be entertained, and instructed, will be gratified by an attendance at Allyn's Hall on the evenings above specified.

NEW PUBLICATION.

A Discourse delivered on Thanksgiving day, in the first Baptist Meeting House in Middletown, Nov. 27th, 1828, By Rev. John Cookson, from Psalm cv. 1, 2, 5, verses "O give thanks," &c.

A few copies of this Sermon are left at this office for sale: the profits to be appropriated to the laudable object of replenishing the Sabbath School Library of the 1st Baptist Church in Middletown.

General Intelligence.

PRESIDENT'S MESSAGE.

The following abstract of the President's Message, is copied from the New-York Observer.

The second Session of the Twentieth Congress of the United States commenced in Washington on Monday last, at 12 o'clock. Thirty-three members of the Senate, and 167 of the House of Representatives, answered to their names. On Tuesday, the President's Message was transmitted to both Houses of Congress by his private Secretary,—and through the activity of the Morning Editors, who employed two separate Expresses for the purpose, [the Journal of Commerce by itself,] was received here on Wednesday evening, at 29 or 30 hours after it was delivered. It makes about four columns in the Daily Papers, closely printed. The following abstract is the best which we have been able to prepare, and is all that our limits permit us to give.

MESSAGE.

After a suitable acknowledgement to the Father of Mercies for the bounties of the year and the blessings of civil and religious liberty, the President proceeds to the consideration of our foreign relations; and first,

With Russia.

The Empire of Russia, he observes, is one of those governments with which "our intercourse has been no other than a constant interchange of good offices." Concerning the war in which it has lately become a party, he remarks, that for more than a century past, the wars of Turkey with Austria, have "not disturbed the pacific relations of those States with the other great Powers of Europe. Neither France, nor Prussia, nor Great Britain, has ever taken part in them; nor is it to be expected that they will at this time. The declaration of war by Russia has received the approbation of acquiescence of her allies, and we may indulge the hope that its progress and termination will be signalized by the moderation and forbearance, no less than by the energy of the Emperor Nicholas, and that it will afford the opportunity for such collateral agency in behalf of the suffering Greeks, as will secure to them ultimately the triumph of humanity and of freedom."

Relations with France.

The state of our particular relations with France has scarcely varied in the course of the present year. The commercial intercourse between the two countries has continued to increase for the mutual benefit of both. The claims of indemnity to numbers of our fellow-citizens for depredations upon their property heretofore committed, during the Revolutionary Governments, still remain unadjusted, and still form the subject of earnest representation and remonstrance. Recent advances from the Minister of the United States at Paris encourage the expectation that the appeal to the justice of the French Government will ere long receive a favourable consideration.

Relations with Great Britain.

The last friendly expedient has been resorted to for the decision of the controversy with Great Britain, relating to the Northeastern boundary of the United States. By an agreement, carrying into effect the provisions of the fifth article of the Treaty of Ghent, and the Convention of 29th September, 1827, his Majesty the King of the Netherlands has by common consent been selected as the umpire between the parties. The proposal to him to accept the designation for the performance of this friendly office will be made at an early day, and the United States, relying upon the justice of their cause, will cheerfully commit the arbitration of it to a Prince equally distinguished for the independence of his spirit, his indefatigable assiduity to the duties of his station, and his inflexible personal probity.

Our commercial relations with Great Britain will deserve the serious consideration of Congress, and the exercise of a conciliatory and forbearing spirit in the policy of both governments. The state of them has been materially changed by the act of Congress passed at their last session, in alteration of the several acts imposing duties on imports, and by acts of more recent date of the British Parliament. The effect of the interdiction of direct trade, commenced by Great Britain and reciprocated by the United States, has been, as was to be foreseen, only to substitute different channels for an exchange of commodities indispensable to the colonies, and profitable to a numerous class of our fellow-citizens.—The exports, the revenue, the navigation of the United States have suffered no diminution by our exclusion from direct access to the British colonies. The colonies pay more dearly for the necessities of life, which their government burdens with the charges of double voyages, freights, insurance and commission, and the profits of our exports are somewhat impaired, and more injuriously transferred from one portion of our citizens with another. The resumption of this old and otherwise exploded system of colonial exclusion has not secured the shipping interest of Great Britain the relief which, at the expense of the distant colonies, and of the United States, it was expected to afford. Other measures have been resorted to, more pointedly bearing upon the navigation of the United States, and which, unless modified by the construction given to the recent Acts of Parliament, will be manifestly incompatible with the positive stipulations of the commercial convention existing between the two countries. That convention, however, may be terminated, with twelve months' notice, at the option of either party.

Relations with other Foreign Powers.

A Treaty of Amity, Navigation and Commerce, between the United States and Austria, has been prepared for signature by the American Secretary of State and the Baron de Lederer, who is entrusted with full powers from the Austrian government.

Before the wars of the French revolution, such treaties had been consummated with the United Netherlands, Sweden, and Prussia. During those wars, treaties with Great Britain and Spain had been effected, and those with Russia and France renewed. In all these, some concessions to the liberal principles of intercourse proposed by the United States, had been obtained; but as, in all the negotiations, they came occasionally in collision with previous internal regulations, or exclusive and excluding compacts of monopoly, with which the other parties had been trammelled, the advances made in them towards the freedom of trade were partial and imperfect.

The conclusion of our last Treaty of Peace with Great Britain was shortly afterwards followed by a Commercial Convention, placing the direct intercourse between the two countries upon a footing of more equal reciprocity than had ever before been admitted. The

same principle has since been much farther extended, by treaties with France, Sweden, Denmark, the Hanseatic Cities, Prussia in Europe, and with the Republics of Colombia, and of Central America, in this hemisphere. The mutual abolition of discriminating duties and charges upon the navigation and commercial intercourse between the parties, is the general maxim which characterizes them all. There is reason to expect that it will, at no distant period, be adopted by other nations, both of Europe and America, and the hope that, by its universal prevalence, one of the fruitful sources of wars of commercial competition will be extinguished.

A small portion of the long-pending claims of our citizens upon Denmark for depredations upon their property during a period when the rights of neutral commerce were disregarded, have been settled to the satisfaction of the claimants, and there is reason to hope that the remainder will shortly be placed in a train of equitable adjustment.

The general aspect of the affairs of our neighboring American Nations of the South has been rather that of approaching than of settled tranquility. Internal disturbances have been more frequent among them than their common friends would have desired. Our intercourse with all has continued to be that of friendship, and of mutual good will. Treaties of Commerce and of Boundaries with the United Mexican States have been negotiated; but, from various successive obstacles, not yet brought to a final conclusion. The civil war, which unfortunately, still prevails in the Republic of Central America, has been unpropitious to the cultivation of our commercial relations with them; and the dissensions and revolutionary changes in the Republics of Colombia and of Peru, have been seen with cordial regret by us, who would gladly contribute to the happiness of both. It is with great satisfaction, however, that we have witnessed the recent conclusion of a Peace between the Governments of Buenos Ayres and of Brazil; and it is equally gratifying to observe that indemnity has been obtained for some of the injuries which our fellow citizens had sustained in the latter of those countries. The rest are in a train of negotiation, which we hope may terminate to mutual satisfaction, and that it may be succeeded by a Treaty of Commerce and Navigation upon liberal principles, propitious to a great and growing commerce, already important to the interests of our country.

State of the Treasury.

The condition and prospects of the revenue are more favorable than our most sanguine expectations had anticipated. The balance in the treasury on the first of January last, exclusive of the monies received under the Convention of 13th November, 1826, with Great Britain, was five millions, eight hundred and sixty-one thousand, nine hundred and seventy dollars and eighty-three cents. The receipts into the treasury from the 1st of January to the 30th of September last, so far as they have been ascertained to form the basis of an estimate, amount to eighteen millions, six hundred and thirty thousand, nine hundred and eighty dollars and twenty-seven cents, which with the receipts of the present quarter, estimated at five millions, four hundred and sixty-one thousand, two hundred and eighty-three dollars and forty cents, form an aggregate of receipts during the year, of twenty-four millions, ninety-four thousand, eight hundred and sixty-three dollars and sixty-seven cents. The expenditures of the year may probably amount to twenty-five millions, six hundred and thirty-seven thousand, five hundred and eleven dollars and sixty-three cents; and leave in the treasury on the first of January next, the sum of five millions, one hundred and twenty-five thousand, six hundred and thirty-eight dollars fourteen cents.

The receipts of the present year have amounted to near two millions more than was anticipated at the commencement of the last session of Congress.

The amount of duties secured on importations from the 1st January to the 30th September, was about twenty-two millions, nine hundred and ninety-seven thousand, and that of the estimated accruing revenue is five millions, leaving an aggregate for the year of near twenty-eight millions. This is one million more than the estimate made last December for the accruing revenue of the present year, which, with allowances for drawbacks and contingent deficiencies, was expected to produce an actual revenue of twenty-two millions, three hundred thousand dollars.

That the revenue of the ending year will not fall short of that received in the one now expiring, there are indications which can scarcely prove deceptive.

Public Debt.

Of the receipts this year, upward of nine millions have been applied to the extinction of public debt bearing an interest of six per cent. a year, and of course reducing the burden of interest annually payable in future, by the amount of more than half a million. The payments on account of the interest during the current year exceed three millions of dollars; presenting an aggregate of more than twelve millions applied during the year to the discharge of the public debt, the whole of which remaining due on the 1st of January next, will amount only to fifty-eight millions, three hundred and sixty-two thousand, one hundred and thirty five dollars seventy-eight cents.

The Tariff and its Influence.

The great interests of an agricultural, commercial, and manufacturing nation, are so linked in union together, that no permanent cause of prosperity to one of them can operate without extending its influence to the others. All these interests are alike under the protecting power of the legislative authority; and the duties of the representative bodies are to conciliate them in harmony together. So far as the object of taxation is to raise a revenue for discharging the debts, and defraying the expenses of the community, it should, as far as possible suit the burden with equal hand upon all, in proportion with their ability of bearing it without oppression. But the legislation of one nation is sometimes intentionally made to bear heavily upon the interests of another. That legislation, adapted as it is meant to be, to the special interest of its own people, will often press most unequally upon the several component interest of its neighbors. Thus the legislation of Great Britain, when, as has recently been avowed, adapted to the depression of a rival nation, will naturally abound with regulations of interdiction upon the productions of the soil or industry of the others which come in competition with its own, and will present encouragement, perhaps even bounty, to the raw material of the other State, which it cannot produce itself, and which is essential for the use of its manufactures, competitors in the markets of the world with those of its commercial rival. Such is the state of the commercial legislation of Great Britain, as it bears upon our interest. It excludes, with

interdicting duties, all importation (except in time of approaching famine) of the great staple productions of our Middle and Western States; it proscribes, with equal rigor, the bulkier lumber and live stock of the same portion, and also of the Northern and Eastern part of our Union. It refuses even the rice of the South, unless accompanied with a charge of duty upon the northern carrier who brings it to them. But the Cotton, indispensable for their looms, they will receive almost duty free, to weave it into a fabric for our own wear, to the destruction of our own manufactures, which they are enabled thus to under-sell. Is the self-protecting energy of this nation so helpless that there exists, in the political institutions of our country, no power to counteract the bias of this foreign legislation? that the growers of grain must submit to this exclusion from the foreign markets of their produce; that the shippers must dismantle their ships, the trade of the North stagnate at the wharves, and the manufacturers starve at their looms, while the whole people shall pay tribute to foreign industry to be clad in a foreign garb; that the Congress of the Union are impotent to restore the balance in favor of native industry destroyed by the statutes of another realm? More just and more generous sentiments will, I trust, prevail. If the Tariff adopted at the last session of Congress shall be found, by experience, to bear oppressively upon the interests of any one section of the Union, it ought to be, and I cannot doubt will be, so modified as to alleviate its burden. To the voice of just complaint from any portion of their constituents, the representatives of the States and people will never turn away their ears. But so long as the duty of the foreign shall operate only as a bounty upon the domestic articles—while the planter, and the merchant and the shepherd, and the husbandman, shall be found thriving in their occupations under the duties imposed for the protection of domestic manufactures, they will not repine at the prosperity shared with themselves by their fellow citizens of other professions nor denounce as violations of the Constitution the deliberate acts of Congress to shield from the wrongs of foreign laws the native industry of the Union. [The President then alludes to the bad effect which it was foretold that the Tariff would have upon the revenue, and remarks that as yet, no such effect is perceptible.] As yet, little addition of cost has even been experienced upon the articles burdened with heavier duties by the last Tariff. The domestic manufacturer supplies the same or a kindred article at a diminished price, and the consumer pays the same tribute to the labor of his own countrymen, which he must otherwise have paid to foreign industry and toil.

The tariff of the last session was, in its details, not acceptable to the great interests of any portion of the Union, not even to the interest which it was specially intended to subserve. Its object was to balance the burdens upon native industry imposed by the operation of foreign laws; but not to aggravate the burdens of one section of the Union by the relief afforded to another. To the great principle sanctioned by that act, one of those upon which the Constitution itself was formed, I hope and trust the authorities of the Union will adhere. But if any of the duties imposed by the act only relieve the manufacturer by aggravating the burden of the planter, let a careful revision of its provisions, enlightened by the practical experience of its effects, be directed to retain those which impart protection to native industry, and remove or supply the place of those which only alleviate one great national interest by the depression of another.

Rights of Individual States.

The United States of America, and the people of every State of which they are composed, are each of them Sovereign Powers. The legislative authority of the whole is exercised by Congress under authority granted them in the common Constitution. The legislative power of each State is exercised by assemblies deriving their authority from the Constitution of the State. Each is sovereign within its own province. The distribution of power between them presupposes that these authorities will move in harmony with each other. The members of the State and General Governments are all under oath to support both, and allegiance is due to the one and to the other. The case of a conflict between these two powers has not been supposed; nor has any provision been made for it in our institutions; as a virtuous nation of ancient times existed more than five centuries without a law for the punishment of parricide.

More than once, however, in the progress of our history, have the People and Legislatures of one or more States, in moments of excitement, been instigated to this conflict; and the means of effecting this impulse have been allegations that the acts of Congress to be resisted were unconstitutional. The People of no one State have ever delegated to their legislature the power of pronouncing an act of Congress unconstitutional; but they have delegated to their powers, by the exercise of which the laws of Congress within the State may be resisted. If we suppose the case of such conflicting legislation sustained by the corresponding Executive and Judicial authorities, Patriotism and Philanthropy turn their eyes from the condition in which the parties would be placed, and from that of the people of both, which must be its victims.

Indian Tribes.

At the establishment of the Federal Government, under the present Constitution of the United States, the principle was adopted of considering the Indian Tribes as foreign and independent powers; and also as proprietors of lands. They were, moreover, considered as savages, whom it was our policy and our duty to use our influence in converting to Christianity, and in bringing them within the pale of civilization.

In changing the system, it would seem as if a full contemplation of the consequences of the change had not been taken. We have been far more successful in the acquisition of their lands, than in imparting to them the principles, or inspiring them with the spirit of civilization. But in appropriating to ourselves their hunting grounds, we have brought upon ourselves the obligation of providing them with subsistence; and when we have had the rare good fortune of teaching them the arts of civilization, and the doctrines of Christianity, we have unexpectedly found them forming, in the midst of ourselves, communities claiming to be independent of ours, and rivals of sovereignty within the territories of the members of our Union. This state of things requires that a remedy should be provided. A remedy which, while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil.

National Defence and Internal Improvement. The President refers to the reports of the particular Departments for information as to

the state of the army, fortifications, surveys, and the progress of internal improvement. He remarks in respect to fortifications, that they have been going forward with energy ever since the war; and that "for thirteen fortifications erected on various points of our Atlantic coast, from Rhode-Island to Louisiana, the aggregate expenditure of the year has fallen little short of one million of dollars." About \$1,000,000 more have been expended for surveys, &c. and \$250,000 to commence the erection of a Breakwater near the mouth of the Delaware. "Add to these, the subscriptions by Congress to the Delaware and Chesapeake, the Louisville and Portland, the Dismal Swamp, and the Chesapeake and Ohio canal; the large donations of lands to the States of Ohio, Indiana, Illinois, and Alabama, for objects of improvements within those States, and the sums appropriated for Light Houses, Buoys, and Piers, on the coast, and a full view will be taken of the munificence of the Nation in the application of its resources to the improvement of its own condition."

The Navy.

Here also reference is made to the report of the Secretary of the Navy, for particular information. "The repression of piracy in the West Indian and in the Grecian seas has been effectually maintained with scarcely any exception. During the war between the governments of Buenos Ayres and of Brazil, frequent collisions between belligerent acts of power and the rights of neutral commerce occurred. Licentious blockades, irregularly enlisted, or impressed seamen, and the property of honest commerce seized with violence, and even plundered under legal pretences, are disorders severable from the conflicts of war upon the ocean. With a portion of them the correspondence of our commanders on the Eastern aspect of the South American coast, and among the Islands of Greece, discover how far we have been involved. In these, the honor of our country and the rights of our citizens have been asserted and vindicated. The appearance of new squadrons in the Mediterranean, and the blockade of the Dardanelles, indicate the danger of other obstacles to the freedom of commerce, and the necessity of keeping our Naval force in those seas."

Under the Act of March 3, 1827, for the gradual improvement of the Navy, stores of ship timber have been procured, and are in process of seasoning and preservation for the future uses of the Navy. Arrangements have been made for the preservation of the live oak timber growing on the lands of the U. States, and for its re-production, to supply at future and distant days, the waste of that most valuable material for ship building, by the great consumption of it, yearly, for the commercial as well as for the military marine of our country.

The construction of the two Dry Docks at Charleston and at Norfolk, is making satisfactory progress towards a durable establishment. The examination and inquiries to ascertain the practicability and expediency of a Marine Railway at Pensacola, though not yet accomplished, have been postponed, but to be more effectually made. The Navy Yards of the United States have been examined, and plans for their improvement, and the preservation of the public property therein; at Portsmouth, Charlestown, Philadelphia, Washington, and Gosport; and to which two others are to be added, have been prepared, and received my sanction; and no other portion of my public duties has been performed with a more intimate conviction of its importance to the future welfare and security of the Union.

Antarctic Expedition.

A resolution of the House of Representatives, requesting that one of our small public vessels should be sent to the Pacific Ocean and South Sea, to examine the coasts, islands, harbors, shoals, and reefs, in those seas, and to ascertain their true situation and description, has been put in a train of execution. This vessel is nearly ready to depart; the successful accomplishment of the expedition may be greatly facilitated by suitable Legislative provisions; and particularly by an appropriation to defray its necessary expense. The addition of a second, and perhaps, a third vessel, with a slight aggravation of the cost, would contribute much to the safety of the citizens embarked on this undertaking, the result of which may be of the deepest interest to our country.

Post Office Department.

Since 1792, the number of Post Offices in the United States has increased from less than 200, to nearly 8000; the revenue, from \$67,000, to upwards of \$1,500,000; and the miles of post-roads, from 5,442 to 114,536.

While in the same period of time, the population of the Union has about thrice doubled, the rate of increase of these offices is nearly forty, and of the revenue, and of travelled miles, from twenty to twenty-five for one. The increase of revenue, within the last five years, has been nearly equal to the whole revenue of the Department in 1812.

The expenditures of the Department, during the year which ended on the first of July last, have exceeded the receipts by a sum of about twenty-five thousand dollars. The excess has been occasioned by the increase of mail conveyances and facilities, to the extent of near eight hundred thousand miles. It has been supplied by collections from the Postmasters, of the arrears of preceding years.

The President alludes to a suggestion of the Postmaster General, "that the insurance of the safe transmission of moneys by the mail, might be assumed by the Department, for a moderate and competent remuneration," which he says will deserve the attention of Congress.

Indemnity.

Of its money paid to the United States by Great Britain, under the first article of the Treaty of Ghent, as indemnity for slaves taken from this country during the late war, \$1,198,422 13 has been awarded to the claimants by the Commissioners, and the remainder, amounting to \$7,537 82, has been distributed ratably among them all, according to an Act of Congress.

Public Lands.

The amount paid into the Treasury from the proceeds of lands, during the year 1827, and the first half of 1828, falls little short of two millions of dollars.

The President recommends a still further extension of time for the payment of moneys due.

The Next Census.

The last topic introduced into the Message, relates to the next census, which the Constitution requires should be taken once in ten years. It will devolve upon the present Congress, to make the necessary provision. The last census was in 1820.

The third census, (remarks the President,) was the first at which any account was taken of the manufactures of the country. It was repeated at the last enumeration, but the re-

turns in both cases were necessarily very imperfect. They must always be so, resting of course only on the communications voluntarily made by individuals interested in some of the manufacturing establishments. Yet they contained much valuable information, and may, by some supplementary provision of the law, be rendered more effective. The columns of age, commencing from infancy, have hitherto been confined to a few periods, all under those of 45 years. Important knowledge would be obtained by extending those columns in intervals of ten years, to the utmost boundaries of human life. The labour of taking them would be a trifling addition to that already prescribed, and the result would exhibit comparative tables of longevity highly interesting to the country.

From the New York Morning Courier. EIGHT DAYS LATER FROM LONDON.

By the arrival late last evening of the packet ship *Brigton*, Capt. Sebor from London, and last from Portsmouth, whence she sailed on 2d November, we have received, through the politeness of Capt. Sebor, London papers of the evening of 30th October, and Portsmouth of 3d November containing London dates of October 31st. Our regular shipping lists and prices current have not been received.

The British Parliament was further prorogued on the 30th of October to the 13th Dec. inst.

It will be perceived by our extracts that Varna has at length fallen into the hands of the Russians, after a desperate and simultaneous assault.

The present aspect of affairs is far more favorable to the invaders than we had reason to expect after our late accounts. Shumla is still besieged by the Russians; and in little Wallachia the Turkish force has been scattered.

The *Allgemeine Zeitung* gave a Constantinople date of September 25th, which says, that the Porte has given an answer to the last demand of the powers, which has been sent to Corfu; and that notwithstanding the favour of Providence shown to his arms, he was willing to negotiate on the basis mentioned, and wished to see the Ambassadors at Constantinople.

The new levy in Russia had excited great enthusiasm.

Shumla.—We have an account of the operations before Shumla from Sept. 20th to Oct. which prove that they were pressing the Turks up to the latter date in that important fortress. An attack of the 28th was repulsed by the fire of the Russian batteries; and 4000 infantry, and 5000 Turkish cavalry, sent out against Gen. Nebel on the Silistria road, on the 3d Oct. was beaten by Gen. Orlov.

Our latest accounts from the army in Little Wallachia are to the 28th Sept. Gen. Geismar, who had been attacked before by the Seraskier of Widin, fell upon him in the night and routed him with great loss, by which victory the tranquility of that province is said to be secured.

LONDON, Oct. 30, half past 2 o'clock.

A steamboat from Holland has just arrived, and the intelligence brought by it removes all doubts. Varna has fallen.

The St. Petersburg Journals have no later news than Oct. 1.

Private letters by the steam-boat add, that the place was taken by stratagem. The Pacha threw himself into the Citadel, which was taken by storm, we understand, with great slaughter.

The official confirmation of the surrender of Varna has been received in London by Prince Lieved, the Russian Ambassador.

The surrender of the fortresses of the Morea without bloodshed, by order of Ibrahim Pacha, is mentioned in a Paris paper of Tuesday, but it is in contradiction to all other accounts received from the Morea, which state that Gen. Schneider's division had already proceeded to besiege Patras. Ibrahim, indeed, is reported to have said, that he did not believe the fortresses would make any vigorous resistance.

A letter from Toulon mentions the receipt of orders to send 25 pieces of cannon to the Morea. The army is said to be in want of provisions, which cannot be furnished by the country, already drained by the exactions both of the Turks and Greeks. Bad diet, and a bad climate have produced an intermittent fever, to which several officers of the artillery and engineers have already fallen victims.

From the Supplement to the Prussian State Gazette of the 23d inst.

News from Varna, (Sept. 29) Oct. 11.

The difficulties and sufferings of the army before Varna have been crowned with victory.

The reduction of the fortress was the result of a general assault on the 25th Sept. (or the 7th Oct.), in which a few of our gallant soldiers penetrated to the very middle of the town on the night of that day.

Such was the alarm produced in the enemy by this bold and successful exploit, that a conference was upon the moment proposed, and Jussuf Pacha himself was the first who commanded his followers to lay down their arms unconditionally, and without stipulation of any kind, and to pass over to our camp.

In the course of the night, and on the next morning, his example was followed by the whole garrison, save only the Capitan Pacha and a few followers, composed of his immediate suite, who threw themselves into the citadel. They were afterwards made prisoners there by the Russian soldiers, who had entered by the breaches made in the external defences of the town.

From the accounts of the prisoners (which, however, are somewhat various), it is conjectured that the garrison of Varna, with the armed inhabitants, amounted in the beginning to at least 22,000 men; at the time of the surrender they numbered but 6000.

BERLIN, Oct. 19.—We have lately received circumstantial details from the Theatre of War, which make us pretty well acquainted with the state of affairs.

In the interior of the Russian Empire it is understood that great preparations are making for a new campaign, as it is evident that no concession is to be expected from the Turks, and that the Sultan is inclined to risk the utmost, rather than deviate from the principles he has once adopted.

The departure of the Sultan for the camp at Ramis-Telidik seems to prove that the Turks intend to carry on the campaign in the winter, which is not usual with them; and that the Sultan will not sheathe the sword till he has obtained a peace according to his own mind; for it is a custom with the Turks that when a Sultan has once taken the field, he must not return to Constantinople till he has compelled the enemy to make peace. Sultan Mahmud II. who has more occasion to respect the voice

of the people than his predecessors, will therefore not return to the Seraglio till he can bring peace with him. The answer which the European Ministers continue to receive from the Porte seems to confirm this. The Reis Effendi is said to have declared very recently that all endeavours to persuade the Porte that the war with Russia, and the interference of the Powers in the affairs of Greece are two distinct things, and would not be regarded by it; but, on the contrary, that the Porte was resolved, by disposing of one question (the war with Russia) to make the other fall to the ground of itself, for which it confidently relied on the sword of its armies.

BERLIN, Oct. 23.—The Russian State Gazette of this date, and the ordinary supplement, do not contain any news whatever from the Theatre of War.

VIENNA, Oct. 10.—The Austrian Observer of this date gives, from the Journal of Odessa of the 11th, (received by express) the Russia Bulletins to the 1st October, but nothing whatever of a later date.

PORTUGAL.

The intelligence of this unfortunate country, which is chiefly contained in long letters from English residents, &c. is of a most melancholy nature. There are accounts of more arrests, imprisonments and outrages than we should have imagined Don Miguel with all his ferocity, could have found subjects for, after the multiplied calamities which he had before heaped upon the Portuguese. We read of the consignment of hundreds more to those prisons which we have been assured were "full" weeks ago; and the manner in which room is made for so many is by allowing none space enough to sleep without laying partly on each other. Twenty coffee houses in Lisbon were closed in one day, by the arrest of their masters; and communication seems to have been almost cut off among the inhabitants, for fear that public affairs may be discussed. An English ship of war was most scrupulously guarded by row boats to prevent the escape of Portuguese assassinations were apprehended in the streets; and in the country armed bands kept the country in agitation.

Great discontent is said to exist in the fleet of Don Miguel, off Madeira, on account of irregularity in the payment of wages.

From the Salem Gazette. THE EXPRESS.

In the Gazette of yesterday, there is a minute statement (for which credit is given to the Philadelphia Saturday Bulletin) of the manner in which General Washington is said to have been informed, by an Express from General Gates, of the surrender of the British army, commanded by General Burgoyne. A more entire fiction I never met with—there is not a shadow of truth in it; and it is not less ridiculous than untrue.

After the battle of Germantown, the army retired up the Skipack road, 13 or 20 miles from Philadelphia. I was at Headquarters, when a letter arrived from the Northward, addressed to a member of Congress at Yorktown. Col. Palfrey, paymaster general, was also present. He knew the superscription to be in the hand-writing of his deputy, Jonathan Trumbull, who was at Albany, or in that neighborhood. We were then in a state of most anxious expectation respecting Burgoyne's army. Palfrey found the letter had an envelope. Of this he drew out one end, and after it, the letter itself. It announced the capture of that whole army. Palfrey put it into the General's hand, who began to read it; but he was so deeply affected as to be unable to proceed, and he gave back the letter to Palfrey to finish it. Here were displayed the strong feelings of genuine patriotism—of a mind incapable of envy, transported with joy at a victory, the honor of which would be another's, but which gave earnest of eventual success in the great object of the war.

Upon the evidence of Trumbull's letter, the General thought himself warranted to order the common exhibition of joy, on so very interesting an occasion; and in the General Orders appointed the day for the army to fire a *feu de joie*; expecting before that time to receive official information from General Gates himself. But none came. The day for rejoicing arrived, and some embarrassment ensued; for it was possible, though not probable that the news received might be incorrect. But confident in its truth, we rejoiced.

Gen. Washington, writing to Congress on the 24th of October, at the close of his letter said:—"I am, and have been waiting with the most anxious impatience, for a confirmation of General Burgoyne's surrender. I have received no further intelligence respecting it (except vague report) than the first account which came to hand so long ago as Saturday morning. If Congress have had authentic advices about it, I wish to be favoured with them." The Saturday morning here mentioned, was the 18th of Oct.

On the 31st of Oct. Colonel (afterwards General) Wilkinson, delivered to Congress General Gates' despatches, being a letter, and the Convention with General Burgoyne, stating the terms of the surrender of his army. The same day, Congress "Ordered" That an express be immediately despatched to General Washington, with a copy of General Gates' letter and the convention of Saratoga.

The Convention between Gates and Burgoyne was not signed until the 16th of October; yet the account received at Washington's Headquarters, by Mr. Trumbull's letter, was on the 18th, at the distance of at least 200 miles from Albany. This fact may thus be accounted for. On the 14th of Oct. General Burgoyne wrote to General Gates, proposing to treat for a surrender. The same day Gates accepted the offer—and then agents on both sides were appointed to negotiate the terms. Information of this was probably carried to Albany the same day (being distant only 30 miles); and doubtless was considered as equivalent to an actual surrender. From the 14th to the 18th of Oct. an express despatched from Albany, to Yorktown in Pennsylvania, (where Congress was then sitting) might very well reach Washington's Headquarters on the 18th of Oct.

Gates' letter to Congress was dated the 18th of Oct. (it enclosed another of the 20th—and yet Wilkinson did not reach Yorktown until the 30th or 31st; for it was on the latter day that the despatches were exhibited in Congress; so he was ten days in travelling, with the vastly important intelligence, about 300 miles. A victorious General's favorite is usually employed on such occasions, with strong recommendations. When Congress were considering what honors should be conferred on Wilkinson—the satirist Dr. Witherspoon (as was reported at the time) proposed, as the most appropriate donative, that they should

note him a pair of spurs.

T. PICKERING.

ORDINATIONS.

At Hamden, on Thursday the 13th Nov. Dr. David Bradley was solemnly set apart to the work of the Gospel Ministry. Rev. Henry Stanwood of Bristol, preached on the occasion. Rev. Wm. Bentley of Wethersfield, offered the ordaining Prayer. Rev. Samuel Miller of Meriden, gave the charge. Rev. Benj. M. Hill of New Haven, gave the Right Hand of Fellowship. Rev. Isaac Kimball of Wallingford, offered the concluding Prayer.

It is important, that in the communications which are sent to this office for insertion, care should be taken to write the names, especially plain. We have inserted the following notice again, as corrected by the Clerk. We presume there is now an omission of the prayer at the ordination of the Deacon.

ORDINATION.

An ecclesiastical council convened at the Meeting House of the first Baptist Church in Groton, Nov. 13, to consult on the expediency of setting apart Brother Erastus Dennison, to the work of the Gospel Ministry, and Mr. Stanton P. Babcock, to the office work of Deacon. The council was composed of delegates as follows:—Baptist Church New London, Rev. Samuel West, William Chipman, 2d. Groton, Rev. Roswell Burrows, Deacon John Palmer and Abel Lewis. Stonington, Rev. J. S. Swan, Deacon Samuel Langworthy Norwich, Rev. William Palmer. N. Stonington, Rev. Jonathan Miner, Deacons, Samuel Peabody and Smith Chapman. 2d N. Stonington, Rev. Luke C. Reynolds. Deacons John Stanton, Joseph Brown. By particular request, Rev. R. Palmer, of Montville.

Organized by appointing Rev. Samuel West, Moderator, and J. S. Swan, Clerk.

Invited Rev. Levi Meach, who was providentially present, to a seat in the council.

2d. Proceeded to the examination of Br. Dennison, 1st, in regard to his christian experience. 2d. His call to the ministry. 3d. His Theological views.

3d. Examined Br. Babcock in regard to his qualifications for the office of Deacon.

After mature deliberation on the relations given by the candidates, voted unanimously to concur with the church in the call of those brethren, and proceed to ordination.

Rev. Wm. Palmer preached on the occasion, from 1st Cor. iii. 10.

Rev. Jonathan Miner offered the consecrating prayer.

Rev. Roswell Burrows gave the charge.

Rev. G. J. Wightman, gave the Right hand of Fellowship.

Rev. Samuel West gave the charge to Br. Babcock.

Dea. S. Lamb gave the hand of fellowship to Br. Babcock.

Rev. J. Swan offered the concluding prayer.

The season was one of deep interest.

Monies received for the C. Secretary during the past week.

Joseph Whitmore, \$2 50—Hannah Marcey, 2—Mr. Courtney, 95 cts.—Jesse Miner, 1 75—Wm. Hall, 1 75.

MARRIED.

In this city, by the Rev. Mr. Sears, Mr. George Burdett of this city, to Miss Betsey Deming, of East Hartford.

At Wethersfield, Mr. Wells Adams, to Miss Mary Griswold.

OBITUARY.

In this town, on Sunday morning, after a very short illness, Mrs. Augusta Temple, wife of Dr. J. Smyth Rogers, and daughter of Lt. Governor Winthrop, of Boston.

In this city, Mr. Thomas Wright, 27, son of Mr. Michael Wright.

NOTICE.

Found near the place where the letters are received, at the Post Office, in this city, a small sum of money. The owner may have it by application at this office, and identifying the money.

15 Cases Blue and Fancy Calicoes, 40 Bales Bleach'd & Brown Shirtings & Sh'ts'gs 3 " Flannels, assorted colours, 2 " Mixed Cloths, 2 " Blue and Mixed Satinets, 1 " Mixed Cassimeres, 5 " Washington and other Tickings, 100 doz. Buck Mittens and Gloves—

With a large assortment of fresh imported Dry Goods, for sale at wholesale only. By

A. & C. DAY & CO. Hartford, Dec. 13, 1828. 47

LINCOLN & EDMANDS

Have in Press, Under direction of the Baptist Board for Foreign Missions, A MEMOIR OF

MRS. ANN H. JUDSON,

Late Missionary to Burmah; Including A History of the Burman Mission. BY JAMES D. KNOWLES, Pastor of the Second Baptist Church in Boston.

The deep interest which the Christian public have manifested in the diversified and hazardous scenes of the Mission to Burmah, and the persevering and arduous labours of Mrs. Judson, must ensure an extensive subscription to this work. The condensed History of the Mission, which will also be comprised in the publication, will be happily adapted to excite increased efforts for the advancement of Missionary operations. The Ministers of the Gospel are particularly solicited to act as Agents in procuring subscribers in their several societies, which can be effected, without waiting to receive a prospectus.

CONDITIONS.

I. The work will consist of about 350 pages, duodecimo, and will be accompanied with a copperplate engraved portrait of Mrs. Judson, with a Map of the Burman Empire, and a specimen of the Burman Language.

II. The price will be One Dollar, neatly bound, and eighty-seven cents, in boards, with cloth backs.

III. To persons who obtain subscribers, and become responsible, the work will be furnished on the following terms; on less than 25 copies, every sixth copy will be furnished gratis—from 25 to 50, every fifth copy.

Boston, 59 Washington-Street, Dec. 1, 1828.

POETRY.

JOHN THE BAPTIST.

BY BISHOP MANT.

Hark through the lonely waste.
By foot of man unspaced, [sounds!]
"Prepare the way," a warning voice re-
"Level the opposing hill,
The hollow valley fill,
Make straight the crooked, smooth the rug-
ged grounds;
Prepare a passage from it plain and broad,
And through the desert make a highway for
our God!"

Thine, BAPTIST, was the cry,
In ages long gone by,
Heard in clear accents by the prophet's ear:
As if 'twere thine to wait,
And with imperial state
Herald some eastern monarch's proud ca-
reer:
Who thus might march his host in full array,
And speed through trackless wilds his unresis-
ted way.

But other task hadst thou
Than lofty hills to bow,
Make straight the crooked, the rough places
plain.
Thine was the harder part
To smooth the human heart,
The wilderness where sin had fix'd his reign;
To make deceit his many wiles forego,
Bring down high-vaulting pride, and lay ambi-
tion low.

Such, BAPTIST, was thy care,
That no obstruction there
Might check the progress of the King of
Kings;
But that a clear high way
Might welcome the array
Of heavenly graces which his presence
brings;
And where Repentance had prepared the
road,
There Faith might enter in, and Love to man
and God.

(From the London Baptist Magazine for Oct.)

FULLER ON COMMUNION.

[CONCLUDED.]

The fourth conversation is entitled "the example of the apostles in their obedience to their Lord's commission, an inspired explanation of their Lord's will; and a pattern, intended for the imitation of the church in all succeeding ages." Here also Mr. Fuller examines the arguments against the apostolic precedents, step by step, and shows their weakness; that if, as is supposed, what was clear once is only a matter of doubtful dispute now, in a little time, the evidence that supports it will diminish still more, and at length, it may disappear! And then, where does such reasoning lead, respecting the sufficiency and authority of the scriptures, and the evidences of Christianity altogether?

In this part of his work, Mr. Fuller exposes the weakness of supposing that "precedents of thought" which were not expressed, should lead us to deviate from the revealed will of the Lord; and, by an appeal to the epistles at considerable length, he shows that, "besides the rigid adherence of the apostles to one straight line of simple obedience, their epistles abound in exhortations to 'keep the ordinances as they were delivered.'" So that if the apostles were to recommend a different course, in consequence of a change of "circumstances," and "new cases," they would nullify all that they had enjoined. For the purpose of seeing how such a recommendation would look, Mr. Fuller has drawn up a "recantation of the Apostles," or a modern explanation of their inspired injunctions to the primitive churches, in the form of an act of parliament in proper order; in which he laughs at the unavoidable difference between what the apostles did, and what he supposes them now to recommend for the purpose of justifying modern laxity, and leaves his reader to draw what inference he pleases from such a time-serving edict.

The fifth conversation discusses the charge laid against the strict communion Baptists of being guilty of schism. But what have these schismatics done? Done! they have only done what the apostles did; but their great crime is, that they will do no otherwise! It is this that exposes them to the charge of schism. Mr. Fuller meets this charge boldly; he grants that schism is an enormous evil, but he contends that the schismatic is he that departs from apostolic rule; and then who is he? If the Baptists are right, the *Pædobaptists* made a schism, by baptizing infants; but whichever of these parties are guilty, Mr. Fuller contends that mixed communion churches are above all others open to the charge: that the famous passage thundered forth against the schismatical strict Baptists, "I beseech you, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment," is the most unfortunate text that could be quoted, for a mixed church is in its very constitution, a "palpable violation" of the apostle's exhortation. This our author shows in a variety of instances. The only way of quitting the charge is by covering over every thing with a mantle of love, and loudly talking about union, when, if it was not for indifference, it would be instantly seen, that the parties neither believed nor spoke the same thing. Here Mr. Fuller is led to exhibit the constant operation of the mixed communion theory, which is to run down the institution of baptism, by virtually stigmatizing it as a "petty speculation, and a minute opinion;" treating it so differently from

the Lord's Supper, as if it did not proceed from the same authority, and as if it was, in a peculiar sense, a "lovely" thing to deviate from one of the injunctions of the Lord.

The sixth conversation is entitled—"a reception to church-fellowship of all whom God has received, in obedience to the Christian commission, but not in deviation from it, the imperative duty of Christian churches, notwithstanding a diversity of opinion and practice in relation to matters of indifference." In this conversation, the 14th chapter of the Epistle to the Romans comes forward to notice, on which Mr. Fuller observes, that this chapter does not apply to the case in hand;—"that the precept supposed to be in force, if it ever was in force, was never binding on the party accused of violating it." Again, "the Jew was the weak brother, the Gentile was strong. Are you weak? and are the *Pædobaptists* strong? If so, the controversy assumes a new aspect! If not, the situation of the parties, as far as this view is concerned, so far from being exactly similar, is in the very last degree dissimilar." p. 178. After having discussed the subject to a considerable extent, Mr. F. says to his opponent, "to argue therefore as you do, that, because a diversity of opinion and practice relative to things indifferent and abrogated Jewish rites, was no bar to church fellowship, therefore a diversity of opinion and practice in relation to an existing Christian ordinance is to be tolerated in our churches, appears to me, equally opposed to sound reasoning, and to Scripture principle, and eminently calculated to mollify the authority of the Christian Legislator." p. 187. This is coming to the point. What is so much wanted by the patrons of mixed communion is, to have baptism and abrogated Jewish rites placed on the same level; and considered as mere rituals of little value, and which enlightened minds can very well pass over. We cannot abridge the arguments urged by Mr. Fuller; he follows Mr. Hall's reasoning in all its doubtings, and shows how far it is from being satisfactory, and how opposite to every specimen which the New Testament affords us of the conduct and spirit of inspired apostles.

The last conversation is on the tendency of the system of mixed communion; in which Mr. F. meets the usual arguments both by argument and fact. He contends that we "are not at liberty to displace a Christian ordinance from the position which Christ assigned it;" that, to introduce the mixed plan would make our churches scenes of contention; for why should not the *Pædobaptists* plead their cause, and thus call the attention of the congregation to two baptisms, instead of one:—that, colour it as we may, the mixed plan requires us to remove the institution of baptism from the position in which it was placed by Jesus Christ:—that, if individual Christians are under obligation to obey the command of Christ, (which surely no one will deny) the organization of churches can never have been designed to nullify that obligation:—that, the charge of bigotry is idle—for how far must we go to escape it?—that mixed communion churches lose sight of scripture principles, by substituting mixed communion as a term of admission, instead of the ordinance of baptism:—that to make that a term of admission, which the patrons of mixed communion themselves do not believe, is essential to communion in a church ordinance, is a needless, not to say an unnatural separation from baptism brethren in favour of *Pædobaptists*:—that their system includes all except *infidels, heathens, and pious strict Baptists*! And then, as Mr. F. observes, "what becomes of Mr. Hall's leading position, that 'No church has a right to establish terms of communion which are not terms of salvation? Is mixed communion a term of salvation? Then why make it a term of admission into your churches?' Mr. Fuller presses this observation closely, and asserts with great force of argument, that mixed communion churches are a violation of Mr. Hall's leading position, and that, he must either abandon his maxim, or his mixed churches. Nothing but the apprehension of extending this article to an undue length prevents our copying many of Mr. Fuller's remarks on this part of the controversy; but we recommend them to the reader's attention, in the hope that they will do him good, let him take which side of the question he may.

In this conversation we find many proofs of the tendency of mixed communion in fact,—and their number might have been increased, had it been compatible with the author's plan. It is true, an outcry will probably be raised against the whole of Mr. Fuller's facts and arguments, and the term *bigot* be uttered with its accustomed frequency; and so let it:—it has so often been applied to those who have contended for the faith once delivered to the saints, that the application is in numerous instances, more a mark of honour than disgrace.

To conclude, this work of Mr. Fuller deserves extensive circulation, and serious attention. It is a seasonable and successful defence of the plan of conduct generally adopted in our churches; and contains a body of sound argument, which the friends of mixed communion will find very unmanageable. That many of them will treat it with their accustomed scorn,

is to be expected; that in their zeal for their favourite theory they will immortalize themselves by exciting dissensions and distraction in many of our churches is probable enough; that they, or their disciples, will attempt to undermine the permanency of baptism, may with certainty be anticipated. But that they will ultimately succeed in displacing from its primitive station that institution of the Saviour is a very different thing. This would require arms of a nature and temper which they have not yet employed, nor, we are persuaded, can they any where be obtained. A slight acquaintance with Ecclesiastical history is sufficient to convince any attentive inquirer, from the numerous instances which are on record, that, however popular a theory may be, that is in opposition to the facts and general statements of the New Testament, time and investigation weaken its imaginary strength, the truth of God in the end breaks forth with divine power, and "there is no wisdom, nor understanding, nor counsel against the Lord."

THE TEN LOST JEWISH TRIBES.

The following paragraph which lately appeared in a German paper, under the head of Leipzig, is calculated to lead to some interesting inquiries.

"After having seen some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere, by the Jewish families, who form a third part of the population. In Bucharia, (formerly the capital of Sogdiana,) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian Government succeeded in extending its diplomatic mission far into Bucharia.—The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys. Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are the descendants of the long lost Ten Tribes, concerning the fate of whom, theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings it is said, "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria unto this day." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted, that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipzig accounts speaks. The distance which these two merchants must have travelled, cannot, therefore, be less than three thousand miles.

The great plain of Central Asia, forming four principle sides, viz. Little Bucharia, Thibet, Mongolia, and Manchous, contains a surface of 150,000 square miles, and a population of 20 millions. This vast country is still very little known. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black, and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior, flow all the great rivers of that part of the world. In the southern chains are countries populous, rich, and civilized; Little Bucharia, Great and Little Thibet.—The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents and towns and camps, which are transported according to the wants of pasturage.—The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The merchants of Cashmere, on their way to Yarkand, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible, by mountain ranges of the greatest elevation, which surround it on all sides, except China; and when the watchful jealousy of the Government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

A STIRRING APPEAL.

"I know," says some worthy man, "that the evil of spirit drinking is a great one, and I heartily wish we were rid of it; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me, and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others? You take it frequently and are fond of it; are you then in no danger? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account? Why talk one way and act the other? Your influence is on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the processes of cleansing necessary to rid his clothes of the infection of small pox, because it would cost him a little time or trouble or other inconvenience; while by thus disregarding the regulations instituted for the preservation of the public health, he would expose his family and his neighbours to the pestilence; and whose sons are more liable to become drinkers of ardent spirit than the sons of him who sets them the example?"

But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year, societies for the promotion of this object have sprung into existence, like flowers upon the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth puttings of moral effort.

I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mahometan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has proffered his aid and solace in sickness, pain, and poverty. Such a friend, who could reject? he has been received into general favour and admitted to Christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the rich blessings and endearments of society and domestic intercourse, the moral sense, life, and the hope of heaven.

Grid up then to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from your land. Always treat him as a murderer; he has slain your brothers, he lurks for the life blood of your children, he whets his sabre for you.

Farmer, Mechanic, Professional man, Orator, hast thou sought from ardent spirit strength to labor, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice; it will palsy thine arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

Christian, what hast thou to expect from strong drink? art thou weary, and dost thou linger on thine upward journey; and wilt ardent spirit bring thee sooner or safer to thine home?

Dost thou wait in the sanctuary, hast thou been separated to stand before the congregation; and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alcohol? Ah! come not near; bring no more this strange fire to the altar, lest, from its secret and holy dwelling, a flame break forth upon thee, and thou be consumed, and the people with thee.—*Mussey's Address.*

FAILURE OF THE ATTEMPT TO ESTABLISH REFORMATION SOCIETIES IN ENGLAND.

Last week a meeting was held in Bristol to establish a Protestant Association Society, to counteract the spread of the errors of Popery, and to aid the cause of the second Reformation. Capt. Gordon, a strenuous anti-Catholic, and the Rev. Mr. Thorpe, a dissenting Minister of the Independent denomination, spoke and took a very prominent part in these proceedings, as well as several clergy of the established church. When a motion for a committee to carry these objects into effect was put from the chair,

Wintur Harris, Esq. said, he had an addition to propose to the motion before the meeting for appointing the committee; and he looked with a perfect confidence to the Rev. Mr. Thorpe, who had proposed such a committee, and who as a Pastor of a church of Protestant dissenters, must cordially approve of the suggestion which he would now offer for the adoption of the meeting, viz. "That it be an instruction to the said committee to examine the Liturgy of the Church of England, as by law established at the reformation, and in use at the present day, and to report to the next general meeting of this Society whether there still remain in such Liturgy any relics of Popery, and whether it would be conducive to the principles established at the Reformation, and to the interests of this society, that such relics of Popery should be expunged from the Liturgy, and to consider of the

best means by which such expunging may be secured."

If the society about to be formed should be successful in prevailing on the church of England to adopt such proceeding, sure he was that it would be the proudest day the church had ever seen. As a conscientious dissenter, he, in common with multitudes of others, could not enter the doors of the church, because he found there so large a remnant of what appeared to him the superstitious relics of the church of Rome. Now, if the Society would labour in this way, it would then indeed deserve the title of the second reformation.—[Hear, hear.]

Mr. Harris's amendment seemed to act like electricity on the gentlemen on the platform. Capt. Gordon characterised it as an unprincipled attempt to interrupt the proceedings of the meeting; a charge which was indignantly repelled by Mr. Harris.—Mr. Harris, in further explanation of his conduct, reminded Capt. Gordon, that he had charged against the Catholics, as one of their obnoxious doctrines, the power of absolution; and Mr. H. insisted that the same doctrine was still in esse in the Liturgy of the church of England. (Murmurs.) Mr. Harris then read, from the book of Common Prayer, in the service for visitation of the sick, the words pronounced by the clergy of the church:—"I absolve thee from all thy sins;" and he further observed, that at every ordination of priests, the bishop laying his hands on the candidate, used the very words which had that day been quoted by the gallant Captain against the Catholics:—"Whosoever sins thou remittest, they are remitted, and whosoever sins thou retainest, they are retained."

The appeal made by Mr. Harris to Mr. Thorpe, produced the most embarrassing effect upon that Rev. gentleman, and the reading of those passages seemed to be felt with great force by the whole meeting. Every effort to resume the proceedings, proved fruitless, and the meeting broke up in disorder.—*English paper.*

Assurance.—Assurance is not to be obtained so much by self-examination as by action. The apostle Paul sought assurance chiefly this way, even by "forgetting the things that were behind, and reaching forth unto those that were before, pressing towards the mark for the prize of the high calling of God, in Christ Jesus, if by any means he might attain unto the resurrection of the dead." And was it by this means chiefly that he obtained assurance, "I therefore run, not as uncertainly."—He obtained assurance of winning the prize more by running than by considering.—*Edwards.*

Backbiting.—There is a powerful propensity in human nature to what is properly denominated backbiting, i. e. to make the faults of an absent person the subject of familiar conversation. This is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should be ashamed of it. O what wisdom, mercy and beauty is there in this direction. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; If he shall hear thee, thou hast gained thy brother, but if he will not hear thee then take with thee one or two more that in the mouth of two or three witnesses every word may be established." If this rule was universally obeyed, three parts of the feuds and quarrels which destroy the peace and desolate the temporal interests of mankind would be cut off.—*Southern Intelligencer.*

Submission.—A certain person deeply perplexed about the state of his soul, and continually fluctuating between hope and fear, came one day to a church, overwhelmed with grief; and prostrating himself before the altar, repeatedly uttered this wish in his heart: "O that I certainly knew I should be able to persevere!" Immediately the divine voice speaking within him answered thus: "And what wouldst thou do if this certain knowledge was bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance." Comforted and established by this answer, he resigned himself to the divine disposal and his perplexity and distress were soon removed. Instead of indulging anxious inquiries into the future condition of his soul, he applied himself wholly to know what was "the good and acceptable will of God," as the only principle and perfection of every good work.—"Trust in the Lord, and do good," saith the royal prophet; "so shalt thou dwell in the land, and be fed with the riches of his grace."—*Thomas A. Kempis.*

Every hearer of the Gospel should put such inquiries as these to his own conscience. What do I know of the excellency, what do I feel of the power, and what agreement is there between my hearing the Gospel and my living under its influence? Hearing is good: feeling, believing, and doing, are better.

A little while is enough to view the world in: Nature treads in a circle, and has much the same face through the whole course of eternity: Live well and make virtue thy guide; and then let death come sooner or later, it matters not.